

The Kapodistrian Principles for Freedom through Knowledge and Education.

Interpreting and Benefiting from the Life and Speech of Ioanni Kapodistria, the first
Meta-Byzantine Governor of the Hellenes.

- *Creating the Kapodistrian Corporate Democracy* . -

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It's said that knowledge is power, and power is freedom in contrast to ignorance that may be characterized as slavery. Those who have knowledge are really free not only to reach truth but also to create through truth. A human cannot possess anything that does not understand. As the circle of knowledge grows, so does the circumference of darkness around it, verifying Socrates words "This one thing I know, that I know nothing". To have knowledge is not enough. Knowledge is nothing more than a tool, and like any tool, can only be effective on the hands of the person who holds it properly and wisely. Knowledge can also contribute destructively and not creatively, if not developed within ethical and not only legitimate principles.

Today, knowledge is the most democratic source of power. A society that fears knowledge is a society that fears itself. According to George Washington, "the knowledge for each country is the strongest basis for growth and prosperity."

The worst enemy of knowledge is not ignorance, but the illusion of knowledge, and the imperfect knowledge, as people are trained primarily to 'believe' and not to 'know'.

According to Aristotle, all men by nature desire to learn, but the question is whether they are able to learn, if they won't learn themselves first. The Ancient-Hellenic Delphic Maxim "Gnothiseafton: To know thyself" one of the oldest quotes about knowledge, is directed to the human soul. It is a maxim derived from the Delphi oracle teller Pythia, words sent by the Gods. The ancient Hellenes reached the maximum limits of human wisdom and touched the boundaries between man and true God.

Where the ancient Hellenic wisdom stopped, Christianity and Orthodoxy started giving an integrated dimension in what constitutes real knowledge. Knowledge is a gift of God and the ability to share His omniscience. Without God, knowledge is pseudonymous; True Knowledge despises wisdoms; True Sense despises intuitions; True Reason despises reasons; True Love despises sentimentality; True Care despises concerns; True Faith despises beliefs; and True Art despises art.

Jesus Christ said "I am the Light of the world. Whoever follows Me will not walk in darkness, but will have the light of life", but also "I am the way and the truth and the life". A light that leads to a road (way), the road to truth, of life and of creation.

Ioannis Kapodistrias, the first Meta-Byzantine Governor of the Hellenes, through his distinctive education and his spiritual culture, knew the true meaning of knowledge, the enlightened knowledge, the true knowledge, the knowledge arising from love. Love is the only force that can transform knowledge into a blessing and blessing to creation. He knew that true knowledge is a blessing that requires spiritual knowledge, which in turn will grow internal knowledge to receive, interpret and practice the true knowledge.

He also knew that to acquire knowledge does not require only an open mind, but mostly an open soul. Souls can only be opened with love. Love must precede knowledge. Love unites people and creates conditions for compound development through the creation and exploitation of knowledge. These principles about knowledge for Ioannis Kapodistrias became stronger through his unwavering faith to unite the Hellenes. A union through love and faith in God can create the impossible. Jesus Christ said "What is impossible for the humans is possible with God."

The first meta-Byzantine Hellenic Governor of Hellas was a role model of humbleness, democracy, leadership, but more than that, a role model of unity. Ioannis Kapodistrias did not unite only the Hellenes, but also united and transformed Switzerland it into a nation; kept France united and safe after the defeats of Napoleon, and more than that conceiving the idea and working towards a united Europe, under principles of true democracy, unity and solidarity, totally opposite of the Europe for the few and the strong as viewed by the Austrian Chancellor Metternich at that same time. Ioannis Kapodistrias is the father of the European Union.

His words "Evangelize peace, teach care for each other, love one another, all and everything is one" present his unshakable faith to Jesus Christ words "All are one, and one shall be ...".

Knowing not only the real need for knowledge, but also the means of acquiring true knowledge, Ioannis Kapodistrias understood how important it was to unite the Hellenes through love and humbleness, principles which himself deeply believed in. Such a union could create the conditions for survival first, but also conditions for education, for growth and prosperity.

Ioannis Kapodistrias knew that nations grow only united through their own forces and sources, with their own people, with little or great knowledge, but their own knowledge, which through unity gets multiplied and over-strengthened. He believed that Hellas may be created and lead through by its own people, saying "from the soil we have, our soil, we ourselves, will make our own pots".

Governor Ioannis Kapodistrias deeply believed that the Hellenes should be educated, otherwise would prevail " ... the law of the strongest underpinned by ignorance and illiteracy of the crowd". The Governor knew that investing in education was the only way for the rebirth of Hellas, that an initial investment in infrastructures would not be wasted. "... for schools we need buildings; when I arrived in Hellas, I found only huts under which crowds of hungry families were covered".



The objective of Ioannis Kapodistrias was not to teach the people but to educate them "... it is a divine honor to raise the children of Hellas, with the knowledge of our holy religion, to educate them in the ancestral language and to prepare them for senior university studies". That is why he created the Secretariat (Ministry) of Religion and Public Education, linking stronger than ever the Christian Orthodoxy with the education as pillars for the nation's healthy, strong, and ethical development. Ioannis Kapodistrias gave great importance and attention to actions towards providing to every Hellene the opportunity to properly learn to read but also to pray in the Hellenic language.

While studying the correspondence letters of the Governor, all written by his own hand, in the work of Ioannis Kornilakis "Ioannis Kapodistrias – The Saint of Politics", the dedication of Ioannis Kapodistrias on pedagogical principles becomes very strong, clear and highlighted. On October 8, 1829 the Governor wrote: "...the Secretariat (Ministry) of Religion and Public Education, are two inseparable authorities, united by one and only authority, the Father of Lights, and a concurrent purpose, the moral education of the Hellenic citizens".

Both aim and target of Ioannis Kapodistrias was to establish at least one school in every village and town through the peer-tutoring system and teaching method "...engagement, insistence and persistence towards establishing in every community one or more peer tutoring-schools, and towards placing the foundations for formal schools but also foundations for arts schools and technical schools...".

To ensure sustainability of schools Ioannis Kapodistrias founded the "Gazofylakio", a foundation whose resources intended to financially support the schools. Through his efforts, the few schools of 1928 increased to 121 in 1831, while the number of students reached 9,246, of whom 6,718 were enrolled in 75 peer-tutoring schools operating in the country at that time.

Ioannis Kapodistrias wanted all teachers to have the necessary knowledge to educate and not only to teach. He emphasized very much on encouraging the teachers that it is their honor to teach the Hellenes, therefore they had to be well educated and prepared for that privilege "...the committee does not want to recommend anyone to the Government as capable to manage a peer-tutoring school, if he is not expert on Grammar, and able to explain into modern Hellenic language the works of Aesop, Xenophon and Isokrates, and desirably to be able to explain Homer as well". He was also rewarding students with scholarships and helped the needy ones to continue their studies by giving clear orders to the teachers "... make note to us for those of your students who give uninterruptedly obvious signs of an innate tendency and ability, because we have the intention to invite them to attend and graduate the formal schools".

Ioannis Kapodistrias gave great importance also to the education of girls, at a time when a woman's place in society was degraded. For the education of girls, he established primarily girls' schools, but also a mixed school. Similarly he aspired to establish, in due course, a University, once he was able to gather the necessary financial resources and candidate students. The National and Kapodistrian University of Athens today, established May 3rd 1837, a world class university (on 2013, (in the peak of the financial crisis) ranked 290th in the world on overall reputation, 95th on engineering, 120th , on physics, 160th on Medical Sciences, 359th on citations...), is the realization of his dream and efforts.

The Governor personally funded, at that time, the university studies for many Hellenic students abroad, including those of his murderer Giorgaki Mavromichalis, nephew of Costaki Mavromichalis. A Costakis (Kostas) and a Giorgakis (George) Mavromichalis murdered the first meta-Byzantine Governor of Hellas Ioannis Kapodistrias. A Costakis and a Giorgakis murdered Hellas right at its rebirth.



Ioannis Kapodistrias cared not only for the establishment of schools, but also monitored closely their operations. This is clear from his letter to the director of a peer-tutoring school at Nafplio, Mr. K. Nikitopoulos, in which he wrote "... I was very happy yesterday to be around your students and see their studying efforts. The Government of Hellas thanks you for your zeal in teaching and promoting 250 students, always keeping in mind your volition and love for your country under such dire circumstances where even the bare necessities are not available..."

The Governor continuously encouraged teachers: " ... Master (teacher), I say that in our days, you are driving the hope of our fatherland's nation." He was also financially supporting teachers "... in order to fairly compensate the teachers for the expenses they incur during their efforts to properly teach, and to stimulate their students; we offer them 300 grosia (currency unit) for each student who may hereafter become admitted at the formal schools".

The power and value of knowledge cannot be questioned. However, knowledge must come through proper education. Knowledge that leads to growth and prosperity, through the union of people towards a common goal, vision and perspective. The Kapodistrian principles on knowledge and education under the principles of unity and love can lead to absolute freedom. Freedom from the darkness of ignorance and imperfection. Freedom from depending on evil, through love and faith. Freedom to create what one can create through his/her own knowledge. Freedom that leads to unity and unity that leads to freedom.

There are few modern scientists who have interpreted in various ways the Kapodistrian principles and tried through them to create management models and methods based on bringing people together for a common purpose. One of such approaches was that of Douglas McGregor who created the X and Y theory.

According to McGregor, people are divided into two categories brought together by two different principles. The first category includes the people that can be productive under rules, controls and rigor, while the second category includes those who can be productive via trust, confidence, and encouragement. In both cases there is a union. On one side, people get united through fear and on the other side through kindness. In both categories, people get connected with people, under different practices in a binary model (good-bad). Both categories on the other hand lack the union with God through love, which converts this binary relation into a triadic one. True connection between people, that can only have good results, can only be achieved via a triangular connection through God.

In both categories of McGregor, the person can produce knowledge, and knowledge can be turned into any type of benefit. But if the production of knowledge is not through love, then that knowledge, produced within a framework of achieving personal goals, for the 'me' and not for the 'us', has limited momentum and efficiency.

A new, more recent approach to the interpretation of the Kapodistrian principles for education, knowledge and unity for spiritual and creative freedom is the business model of Company/Corporate Democracy developed by Professor Evangelos Markopoulos and Professor Hannu Vanharanta. Originally, the model has been designed to be implemented on small or larger groups of people in organizations, which could be viewed as a microcosmos and micro-societies. By means of creating a business culture based on corporate ethos and unity under the Kapodistrian principles, a company can be freed from the scourge of modern economic crisis by developing real innovation, competitiveness and extroversion through real knowledge.

The Company Democracy model is based on the wisdom of the ancient-Hellenic Delphic Maxims, primarily on 'Know thyself', 'Metron Ariston' and 'Nothing in excess'. Without organizational knowledge, no one may be aware of the real status, capability and maturity of a company, so that proper and effective strategies and decisions may

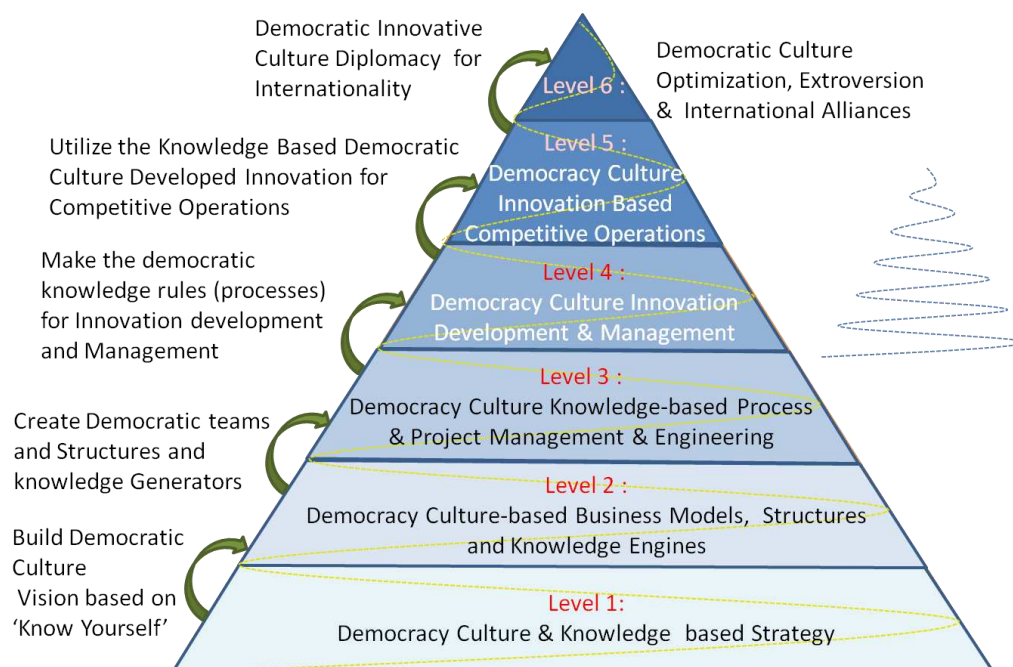


be developed and implemented with prudence and lack of excessiveness. The principles of the Company Democracy model, apart from ancient-Hellenic Delphic maxims and knowledge, integrate also a number of spiritual principles. Starting from the Delphic 'follow God', and moving all the way to the Christian 'Love one another', the Company Democracy model underlines through them the most important principle towards uniting people for personal and organizational achievements.

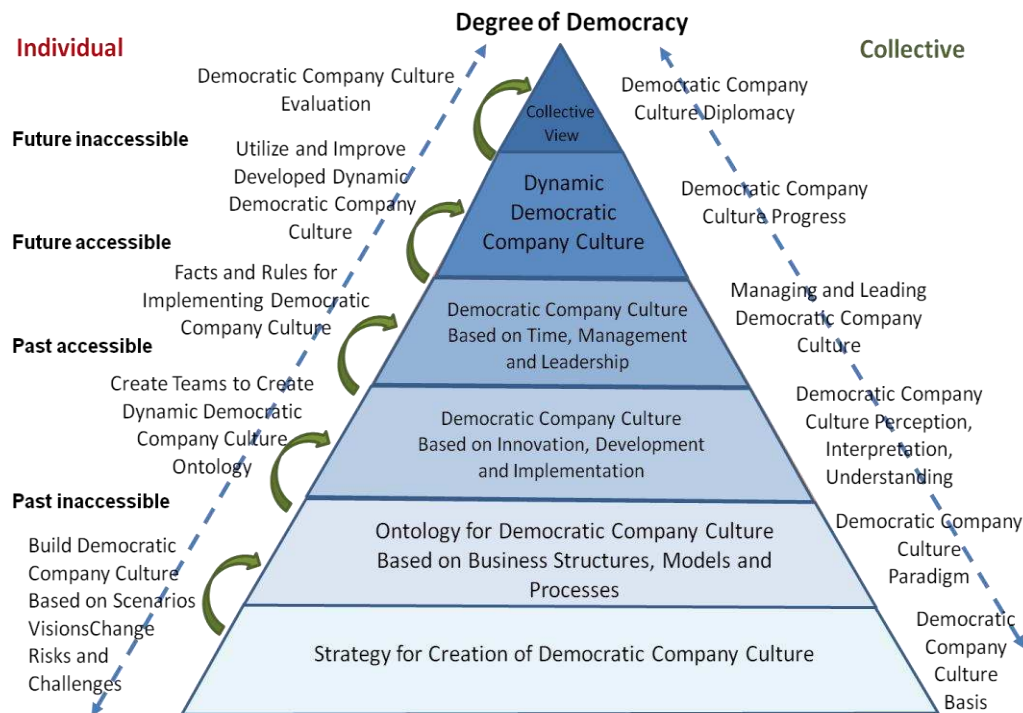
The Company Democracy model is based on the framework in which an organizational evolutionary spiral method is used for the creation and execution of knowledge-based democratic cultures for effective organizational management and leadership strategies. Through the co-evolutionary spiral method, an organization can identify and achieve the capacity, capability, competence, and maturity needed for moving democracy from a lower level to a new higher level. The spiral process, in this context, is based on the idea of the degree of democracy in organizations. The levels in the method correspond to the elements and steps of organizational democracy development. When all of these are fulfilled, the organization can be considered to have reached the point where organizational democracy can be applied efficiently, effectively, and rewardingly.

The Spiral Method of the Company Democracy model is used as the core tool for evolutionary organizational development through the creation of an organizational democratic culture based on the organizational knowledge, capability, and maturity of such strategic visions. It has been designed in such a way as to help organizations evolve in expertise and maturity towards reaching their strategic goals democratically. The method, through its iteration loops or spiral levels, creates an evolutionary framework in which an organization moves from a strategy design, which in this case is the organization's democratic strategy, to the deployment of the strategy, based on an organizational democratic culture that generate knowledge for that purpose.

The Company Democracy Spiral Method levels form a pyramid structure. The pyramid shape has been chosen to point out the incremental progression of the levels and also to illustrate that not all who attempt this route can reach the top without real commitment, determination, and organizational capability and maturity.



The Company Democracy levels provide the actions to be processed/proceed towards the identification of the degree of company democracy through a new pyramid type representation based on the individual and collective evolution dimensions.



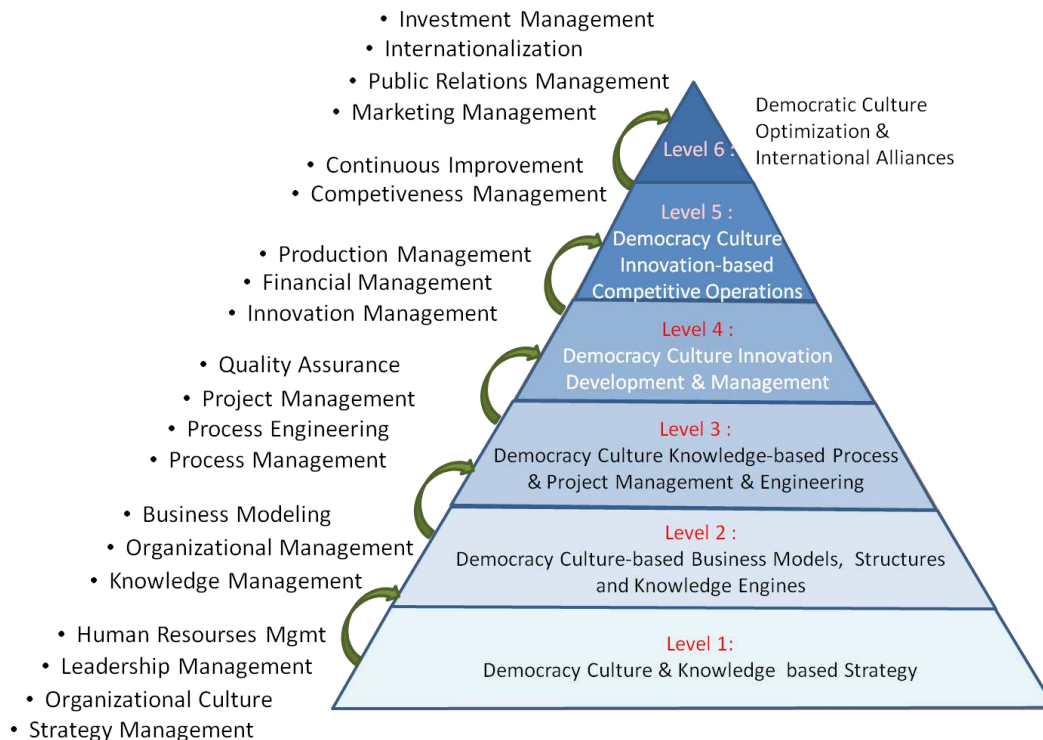
The individual side of the pyramid can remember and see the past inaccessible part of the company democracy process, which may be accessible today and in the future. From a collective point of view, the democratic company culture basis must be firm, the created paradigm must contain all the known information, and the democratic company culture must be understood, interpreted and perceived by each company member. Therefore for an organization it is therefore important first to understand the current degree of democracy and how this degree should be improved over time, through democratic oriented changes.

Effective change in the culture of any organization can be achieved through changing the people inside the organization with proper education and learning activities, but also by measuring the progress of democracy inside the organization that can enable the desired changes. This development process belongs to the field of knowledge-based innovatively strategic management and leadership.

Concepts such as organizational re-engineering, re-construction, re-definition, transformation, optimization and so on, are too hard to support a democratic environment since they are based on a change that cannot easily be 'unchanged' later on. In order for such concepts to be effective, organizational change through agile and mutated practices is required. Change is a very hard word for living entities such as humans or organizations, therefore the risk of making an unsuccessful or erroneous change is very high, and the consequences can be devastating. The Company Democracy Model through the Spiral Method has a structured path towards supporting an organization to reach its democratic management and operations, but in this journey nothing can be considered predictable and standard. As the goal is democracy for innovation, competitiveness and extroversion, people must learn first to be co-operative in order to co-exist and co-evolve.



The integrated model of Company Democracy supports an inter-disciplinary approach (management strategy, knowledge, innovation, human resources, technology, production, leadership, quality, processes, leadership, engineering, research and development, etc). A union of administrative and technocratic processes in an anthropocentric model that directs all sciences and practices towards the effort to unite people through freedom of expression for knowledge generation, the actual raw material for progress and innovation. Without an organizational democratic culture with education morals, organizational knowledge cannot be created. Thus without organizational knowledge there is no innovation, and without innovation there is no development, and without development there is competitiveness, where without competitiveness there is no extroversion required in today's world of globalization.



The raw material for the successful development of any organization has no cost, as it is free within the organization and within its people in particular. The main challenge is on the way the organization can get this raw material, the knowledge that is, from all its people without exception, and not from ones selected hierarchically or the most talented. Another challenge of the model is on the way this knowledge gets assessed, analyzed, re-channeled into the organization to generate further knowledge, and more than that on how this knowledge will be integrated into the business operations and production, in order to create innovation that can enable the organization to achieve competitive advantages and the subsequent extroversion.

Company Democracy requires a level of organizational maturity, primarily in leadership, which must fight selfishness and reactions from executives, senior and even middle level management, that usually tend to oppose to such democratic organizational operations. Usually people resist to such process in order to conceal their sense of insecurity and inadequacy, avoiding working with the rest of the staff with actual and not ostensible sincerity, avoiding as well to perform under the required humbleness needed to bring people closer to the organization in order for all to contribute not only their work, but mostly with their knowledge, their most important resource, and the most important asset of any organization.



Company Democracy is not a classic, and ordinary organizational model, strategy, process improvement, quality assurance and other type of model, like those numerous presented all these years ago and used by the general-all-purpose type business consultants. It is a management technology centered around the people and synergies between them through a democratic organizational environment in order for everyone to give, united with all others, the best they can, through their knowledge, for their personal and organizational development.

Company Democracy can be effectively applied in all type of organizations in any sector and of any size, scope and financial standing. The model has customizable features and a mutational and agile structure, which can be adjusted to all types of organizations that understand its principles and desire to implement it, especially in such periods or crisis that can only be managed through innovation.

It is a unique method that promotes the human being as the center of organizational development and achieved through ethos and knowledge, elements which develop organizational culture, sustain leadership, and innovation, and result in competitiveness and extroversion. The Company Democracy Model is a holistic model expanded to Company Micro and Macro Democracy, Company Democracy, Corporate Democracy, Business Democracy, Organizational (Institutional) Democracy, Enterprise Democracy and also Entrepreneurial Democracy for Small and Medium Size Enterprises, young entrepreneurs and inventors.

The life, the voice, and the work of the Governor Ioannis Kapodistrias represents an endless stream of knowledge for those who have the grace to study and interpret him, offering significant opportunities for the creation of modern contributions to global politics, economics, management, diplomacy and the society above all. Company Democracy is an interpretation of the words and the work of Ioannis Kapodistrias towards freedom through education and knowledge, as free is the one that has knowledge through faith and moral education.

The Kapodistrian model of Company Democracy promotes coopetition rather than competition, unity rather than rivalry, knowledge and not the superficial knowledge, love and not envy, innovation and not banality, freedom and not slavery, light and not darkness.

The Company Democracy Model, which can also be called "Organizational Coopetitiveness Model" can unite not only the people in an organization but also people in geographic regions such as towns, cities or countries and - why not- nations as well, in a co-opetitive rather than a competitive co-existence development framework. The utilization of the human resources in an organization, through the Kapodistrian principles creates the conditions for knowledge generation, which is the most precious commodity existing today not only for survival but also for growth and prosperity.

Ioannis Kapodistrias was one and only, he was a role model, one of a kind, giving meaning and substance to the prophetic words of Elder Paisios the Athonite "It is imperatively needed to project and promote an ideal role model, to be emulated by our political leaders, but also to assist people in order to acquire sound political criteria for selecting our nation's governors."

Ioannis Kapodistrias is not only a Saint, as aptly stated and well documented, in Ioannis Kornilakis work "Ioannis Kapodistrias—the Saint of Politics", and considered to be announced Saint, by the Churches of Hellas and Russia.

Ioannis Kapodistrias is Great.

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